

DAVID  
DIAMOND  
SPARKLING  
in the darke.

OR,

A Meditation on part  
of the ninth Verse of  
the 36. Psalm.

By R. H.



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Steal not this Book  
for Shame for under  
is the one's Name  
Tierbach





TO THE HO-  
NORABLE LA-  
DY, THE LADY  
THEOPHILA COKE,  
all grace and hap-  
pinesse, &c.

M A D A M,

**B**eautie (saith  
the Plato-  
nist) is no-  
thing else but a visi-  
ble and transparent  
Goodnes. As Good-  
nes,

## THE EPISTLE

nes, so Beauty, is not  
only diffusive of it  
selfe, influencing it's  
rayes to all eyes, but  
it is attractive also, it  
drawes all eyes to it.  
Beautie is a glorious  
beame flowing from  
the light of Good-  
nes; and Love, as a  
sweet refection, fol-  
lows both that good-  
nesse and beautie: the  
more that light is in-  
fused into any Crea-  
ture,



## DEDICATORY.

ture, the more is goodnesse, and the more that goodnesse, the more is Beautie shining there. Those Seraphicall Spirits, those pure glassses, in which the Divine Essence shines so gloriously (as Dionysius speakes) what are they? They are Astramatutina, saith Iob, They are a flaming fire, saith David;

## THE EPISTLE

vid; and as Angels,  
so are all Angelicall  
soules, they are so ma-  
ny pure flames, that  
sparkle beames of  
beauty through those  
Cristall windows the  
eyes, thence transfu-  
sing them into the  
eyes of all, & by their  
brightnes drawes all  
to stupor and love.  
Sure that Angelicall  
Countenance speakes  
some rare and admi-  
rable

## DEDICATORY.

nable resplendent soule  
within, when the ve-  
ry shade resulting out  
can cast such a lustre,  
that all gazers stand  
so amazed. Frons,  
Oculi, Vultus lo-  
quuntur; it's no pa-  
radox of the Orator,  
the Eye hath it's lan-  
guage as well as the  
tongue; nay, it speaks  
such language as som-  
times charms the  
very deafe by its  
As sweet

## THE EPISTLE

*sweet harmony. Truly (Madam) my  
Tongue and Pen is  
so charmed, that they  
cannot expresse how  
they, nor all other  
eyes are charmed &  
dazled at the lustre  
of those heroicall and  
divine Vertues, with  
which that Noble  
Name of THEO-  
PHILA doth so sweet-  
ly & really Lympho-  
nize, nor indeed dare  
they*

## DEDICATORY.

they undertake to  
expresse, lest they  
should seeme to que-  
stion that admired  
Learning and Wise-  
dome, which, though  
it shines to all, yet,  
nor doth it shine to it  
selfe, nor will, I dare  
say, without a blush,  
reflect the least smile  
on him that shall goe  
about to blaze it to  
the eyes of others. It  
is that Modesty, that  
bath

## THE EPISTLE

both charmed both  
my pen and tongue;  
and for all that I see,  
my hand must bee  
charmed too: It  
would fain present to  
your Ladyship some  
humble expression of  
dutie, but dares not,  
as not having any  
worthy of such accep-  
tation, yet if it would  
present any, as I con-  
ceive, it could not a  
more Genuine, then

a

## DEDICATORY.

a subject of light to  
such a Lady, that  
moves in so high a  
spheare of grace: the  
truth is, the genuitie  
was some animation  
to me, but that which  
doeth audatiate mee,  
is the experience  
of that divine tem-  
per, and gracious dis-  
position that alwayes  
wonted to poize and  
value the affection of  
the minde, giving  
more

## THE EPISTLE

more then the gift.  
I shall beseech that  
wonted Favour, to  
vouchsafe but the  
least Countenance, it  
will set no meane lu-  
stre on it, and him,  
who counts it an high  
honour to be called

Your Ladiships

Humble Chaplaine,

R. H.





DAVID'S  
DIAMOND

sparkling in the  
*Darke.*

PSAL. 36. V. 9.  
*In thy light, shall wee see  
light.*



What is Truth,  
(saith Pilate?)  
and hee goes  
his way before he hath  
an answer, as if he had  
pussel'd the Sonne of  
God himselfe. I must  
con-

confesse, had he put the  
 question to any other,  
 hee might have stayed  
 long enough ere hee  
 had had an Answer.  
 What is Truth? a dif-  
 ficult Question; *Nemo*  
*scit nisi qui accipit*; there  
 is no man knowes but  
 hee that hath it. Nay,  
 none, but hee that is  
 Truth it selfe, could re-  
 solve it. Truth cannot  
 be apprehended but by  
 Truth; if it bee appre-  
 hended, *aliter & alio*  
*modo* otherwise than  
 by Truth; not Truth it  
 selfe,

selfe, but the image of  
Truth is apprehended:  
if what is knowne, is  
not knowen by that  
knowledge by which  
it may be knowen, *non  
scitur in veritate sed ali-*  
*ter,* (saith Cusan) 'tis not  
knowne in truth but  
otherwise; And the  
truth is, he doth onely  
knowe Truth, that  
knowes that hee doth  
not know it.

Pilate was not ap-  
prehensive of the an-  
swer, & his departure  
may be answer'd with  
mo-

modestie. What is Truth? It is all one as if he had said, what is light? Truth and light are reciprocall & identifie, onely heere is the difference, *Veritas est lumen intimū, lumen veritas se diffundens ad extimū* (saith Ficinus;) Truth is inward light, and Light is outward truth. And if the question bee put, what is light? the *Philosophers* will tell you what it is not, what it is they know not; *Nihil clari-*

*Non color,  
non dia-  
phanum,  
non imago  
caelestium.*

us, nihil obscurius, (saith  
 Dionysius Areopagita;) there is nothing more  
 cleare, nothing more  
 obscure. We see beams  
 flowing from light, but  
 light it selfe we see not.  
 Whatsoever we see, we  
 see it by light, but that  
 light by which we see  
 all things, wee see not:  
 for light is of a spiritu-  
 all nature, the eye can-  
 not take up that that  
 hath no proportion to  
 the eye; he that saith he  
 sees pure light, hee sees  
 nothing, if the eye wil  
 see

*Videmus  
 potius la-  
 minatum  
 quàm lumen*

see the light of the Sun,  
it must bee beholding  
to the stars and colours  
& bodies transparent,  
wherein that Light  
shines; so it may see it  
*velatè*, through a vaile,  
but *revelatè*, it cannot  
see it; for it must passe  
by all visible light, be-  
cause al such is less than  
the light of the Sun; &  
if so, that light that the  
eye receives, must bee a  
light invisible, and so it  
is no light, but darknes  
to the eye: and when  
the eye is in that dark-  
nes,

nes, it knowes that it  
 sees the face of the Sun,  
*quo scit caliginem maio-*  
*rem, tanto verius in cali-*  
*gine attingit invisibilem*  
 Solem; So, O Lord (saith  
 that learned Cardi-  
 nall) so, and no other-  
 wise doe I see, that that  
 inaccessible light and  
 beauty of thy Face may  
 be seene. O Lord, I see  
 thee in the Garden of  
 Paradise; and I know  
 not what I see, because  
 I see nothing of what  
 may be seene, *hoc solum*  
*scio me nescire quod vi-*  
*deo;*

deo; my understanding  
 knows that it doth not  
 know thee, because it  
 knows that thou canst  
 not be known; if it see  
 any light, it knows that  
 thou art not that light,  
 because thou art a light  
 invisible, and therefore I  
 shal take up that sweet  
 Ejaculation of S. Augu-  
 stin. O thou WORD, by  
 which all things were  
 made, say now, let  
 there bee light, that I  
 may see light & know  
 what is not light, *Quia*  
*fiere te mihi tenebrae li-*  
*mon,*



*men, & lumen tenebra;*  
 Say let there bee light,  
 that I may see light, and  
 shunne darknes which  
 cannot comprehend  
 thee. *Da lumen in cor-*  
*de, & verbum in ore;*  
 For if there bee con-  
 vaied any light, either  
 to Eye, Eare, Heart,  
 Tongue, they all flow  
 from thy light; *In thy*  
*light shall we see light.*

For the better illu-  
 stration, wee will dis-  
 cuss three things: First  
 that God is Light: Se-  
 condly, what lights  
 flow

*Quicquid in  
Deo Deus.*

flow from this light? Thirdly, what Eradiations from this light to us, or what reflections upon us? First in thy light, God is light, that is the first Proposition, and it is as cleare as the Sun; I am light (he speaks it himselfe:) he is *Pater luminum*, saith S. James; this is hee that enlightens every one that comes into the World, (saith S. Iohn) as he is a Fountaine of life, so of light too, thou art clothed

thed with light (saith  
*David*) *Posuit taberna-*  
*culum in sole*; nay, in an  
 other place God is my  
 Sun; and the Prophet  
*Malachie* מלכיהוה the  
 Sun of Righteousnesse  
 shall rise upon you. *Or-*  
*pheus* calls the Sun *Vivi-*  
*ficum oculum Dei*, the  
 lively eye of God; the  
*Egyptians* in the Tem-  
 ple of *Minerva* had this  
 golden inscription, *E-*  
*go sum, quæ sunt, quæ*  
*erunt, & quæ fuerunt,*  
*velum meum revelavi*  
*nemo, quem ego peper*

B sol

*Sol est natus*; Plato calls  
it the *statua* of God set  
in the midst of Heaven,  
for all eyes to admire  
and gaze on; *Hippar-*  
*chus* sayes, as the Moon  
is the glasse of the Sun,  
so the Sun is the glasse  
of God; *Averroes* saies,  
let a man abstract from  
the Sunne it's Dimen-  
tions, and Corporiety,  
and take an intellectu-  
all view of it as a glo-  
rious sphære, sparkling  
lustrous beames of  
Light, exceeding the  
understanding, as it  
doth

doth in it selfe exceed  
the sight of the eye :  
*Deum inuenisse videbi-*  
*tur* , he hath found out  
a God ; *Iamblicus Pla-*  
*tonicus* calls Light the  
act and perspicuous I-  
mage of the Divine In-  
telligence. *For* *an* (saith  
*Ficinus*) *est ipse visus*  
*caelestis*, it's the vision it  
selfe of Heaven, reach-  
ing it selfe out to out-  
ward objects working  
at a great distance, and  
yet not leaving heaven.  
And *Plotinus* , that it's  
nothing else ; but the  
B 2 aspect

*Aur Deus  
nature pa-  
ritur, aut  
mundi ma-  
chiae dissol-  
vitur.*

aspect of God glancing  
through the stars; and  
indeed the fancie may  
well hold, if you take  
a view of that strange  
eclipse of the Sun at his  
Passion, so stupende-  
ous, that the Heathen  
Astronomer cride out,  
either the God of na-  
ture is a dying, or the  
frame of the world is  
a dissolving: no won-  
der the Sunne is in a  
trance & eclipse, when  
the eye of that Sunne  
suffers such a fearefull  
eclipse; the Sun cannot  
but

but sympathize, when  
the glory and beauty  
of the Sun fades, that  
must needs *Mortificare*  
*suam claritatem* (saith  
*Chrysologus*;) alas, how  
could the Sunne chuse  
but waxe Dimme and  
darke, when the eye of  
the Sunne was at the  
point of closure, and  
sinking into the slimy  
Valley? will you see  
some proportiōs, how  
the Analogie holds?  
the Sunne, there is no  
thing more visible then  
it, and nothing more

invisible; all that we see  
it's by the light of the  
Sun; it infuseth to the  
eyes that power by w<sup>ch</sup>  
they doe see, and to the  
colours by which they  
are seen; and yet it's the  
least of all things seene  
it self, no Eagles eye can  
pierce it: the eye sees no-  
thing but what is clo-  
thed with colours; the  
Sun though it be vertu-  
ally the Fountain of all  
colors, yet is no colour;  
for colour is not Light,  
but the termination of  
light: & so this eternall  
Sun



Sun in my text, he is the  
 most visible, & yet the  
 least; the most intelli-  
 gible, and yet the least:  
*in omnibus cognoscitur,*  
*seorsumque ab omnibus,*  
 (saith *Dionysius*) hee is  
 knowne in all things,  
 and a part from all  
 things, hee is knowne  
 from all, by all, and yet  
 neither is hee knowne  
 nor nam'd, nor is hee  
 any thing of these  
 things that are, nor ap-  
 prehended in any thing,  
*Et per cognitionem et per*  
*ignorantiam percipitur,*

B 4. that's

that's one Analogie;  
take an other, the Suns  
light is in it selfe but  
one, yet you see infinit  
lines and beames flow-  
ing frō that one light,  
though the beames be  
lessened or multiplied;  
yet the Light, that re-  
maines one, and the  
selfe same intire, with-  
out intention or remis-  
sion, without diminu-  
tion or augmentation;  
so this eternall Sunne,  
this Fountaine of light,  
though infinite varie-  
ties of creatures flow  
from

from him , yet he is super-unely unity; their various diffusion cannot lesse unite, unity cannot bee lesse then one, nor their Confusion dilate or disperse; unity cannot want union; Thou spreads the Heavens like a Curtain, &c. thou remainst the selfe same for ever; that's another Analogie: will you take old *Orpheus* Comparison: the spheare of the Sun (saith he) hath a glorious soule shining in it.

B 5; which

which influenceth life  
and motion into every  
part, and thence diffu-  
seth into all things, in  
that bright Globe it ex-  
erciseth the act of un-  
derstanding, and the  
act of seeing, under-  
standing by vertue of  
it's intelligible Light in  
the Center, and the act  
of seeing by it's invisi-  
ble light shining in the  
whole Circumference,  
as in an eye; therein  
the act of vision is as  
great, as that po-  
lite Glasse is visible,  
that's

that's the act of seeing  
by which all other see-  
ing doth see; it's that  
visible glasse, by which  
all other Objects are  
seene, and that eye,  
if it will see any  
thing, what doth it?  
*In seipsum intuetur*, and  
what doth it see, when  
it sees it selfe? nothing  
else but that visible  
light, the fountaine of  
all visible colouts: for  
as that light variously  
spreads it selfe through  
various objects, it re-  
presents various colors  
every

every where, and therefore (in seeing it selfe) it sees all colours in it selfe; and yet it is not **multiplex**, but **simplex**, though it sees variety of colours flowing from it selfe, and wils that they should so flow, yet it selfe is not various, it doth not use variety of vision, or election, but by one vision discernes all varieties, and by one will wils them all: see now (saith *Ficinus*) if the very Sunne, as our eyes,  
so

so it raiseth not our  
soules ; like so many  
Eagles to gaze on the  
Sunne of glory? *Deus*  
*est oculus, quo omnes vi-*  
*dent oculi, qui cuncta in*  
*singulis inspicit* , so Or-  
pheus alludes, *ac revera*  
*omnia conspicit in seip-*  
*so, dum esse se perspicit*  
*omnia* ; God seeth all  
things in himselfe ,  
because hee seeth that  
himselfe is all things:  
and goe now, imagine  
a spirituall intellect ,  
whose Center is every  
where (because it runs  
through

through all things )  
whose Circumference  
no where, because a-  
bove all things, *Hic*  
*exuberat aeterna bonorum*  
*bonitas, hic lucet immen-*  
*sa lux luminum*, here  
you have shining, that  
eternall goodnesse of  
all goodnesse, that Im-  
mense light of all  
lights, upon which no  
otherwise doe all the  
Angels then the stars,  
all minds, then the  
Moone upon the Sun  
revolve; & so you have  
the first Proposition.

I. words

2. Now



2. Now let us fixe  
our eyes upon this Sun,  
and see what Lights  
flow from it, which is  
the second *Quære*.

The *Platonists* tels us  
of five Lights, superin-  
telligible, intelligible,  
cogitable, imaginable,  
visible; these *Dionysius*  
cals *Catenam lucis*, that  
unites heaven & earth;  
these foure lights are al  
linkt in that transcen-  
dent Superintelligible;  
the Visible ( whose  
Fountaine is the Sun )  
that depends on the  
Ima-

Imaginable; the Imaginable ( that's the Light of the fancie ) That depends on the Cogitable, the Cogitable ( that's the Light of Reason ) that flowes from the intelligible, and the Intelligible, ( which shines in the Angelical and Human intellect ) this depends upon that Super-intelligible Light, *Quod sic superat intellectum, ut lumen solis noctuae visum,* (saith Ficinus) which so farre excels

cels the intellect, as  
the light of the Sunne  
doth the sight of  
the Owle: This su-  
per-intelligible Light  
is the Light in my  
Text, and this by Des-  
cention becomes all  
the other lightes; Let  
it descend into the  
intellect of the An-  
gels, it becomes an  
intelligible light; let it  
descend into the mind  
of man, an intellectual;  
into the fancie, an ima-  
ginable; into the hea-  
vens, both a sensuall  
and

and sensible Light; *V-  
bique divini vultus Ima-  
go*, wheresoever it is,  
it is nothing else but  
the representation of  
the Divine Counte-  
nance; Beauty it is a lu-  
stre flowing from a-  
bove, and this lustre is  
of three degrees; and  
so, if it please you, wee  
will consider them, the  
highest degree, that  
shines in the Angeli-  
call intellect, that's the  
Light of Glory, the  
next, that shines in the  
soule, that's the light of  
Grace,

Grace, the last shines in  
bodies beauteous, that's  
the Light of Nature:  
These three are *quasi*  
*vitra coloribus, inter*  
*se varia*, as it were  
pure Glasses beautified  
with severall colours,  
representing variety of  
lustours, all flowing  
from the first Superin-  
telligible lustre in my  
Text: *In thy light shall*  
*we see light.*

*Ficiam*

1. The light of nature,  
that is the first light:  
There are some that  
hold that there is a pure  
flame

flame in every mans heart; which nature hath lighted there as a Taper to give light to every corner of that little world within. It may bee *Heraclitus* alludes to this when hee calls the Soule *αὐγὰρ ἔσθ' ἡ*, a bright lustre, there-upon *Ficinus* calls the soule, *Globum luminis implicatum*, an infolded Globe of light; Imagine (saith hee) there is a sparke of invisable light, which because it is above all, suppose it equally

equally lights upon e-  
very part, and equally  
Illustrates; let this Cir-  
cumgyre and move it  
selfe Circularly, what is  
it else but *Flammeus or-  
bis*, a fiery Orbe? there  
is no question but in  
every soule rationall,  
there is a flame, and  
such a flame, as may  
give a glympse of the  
Deity enough; (I will  
not say to save that  
soule yet enough) to  
leave it ἀνευλόγητος, in-  
excusable, so Saint Paul,  
τοῦ ἀβέβητα οὐκ ἐξουλόγηται, the  
in-

Rom. I. 20.

invisibler things of God,  
that is, his eternall  
power and Godhead  
are scene by the Crea-  
tion of the world, to  
the intent they should  
bee without excuse.  
The foole hath said in  
his heart, there is no  
God, (saith *David*;) in  
his heart, not in his  
mouth, for the light of  
Reason stops that, but  
in his heart, (that is) he  
would perswade his  
heart as if there were  
no God, but hee is a  
foole for his labor, for  
in



in going about to take  
away the Deity, what  
doth he but goe about  
to take away himfelfe,  
to annihilate himfelfe?  
if there were no God,  
how could the foole  
thinke, or live, nay, or  
be one moment? if that  
great light were put  
out, he must needs fink  
and moulder to his old  
*Chaos*. Plotinus hath a  
concept, *Puris tene-*  
*bris nusquam locus patet*  
that there is no place  
without some light or  
other, and darkenesse is  
not

not a privation of  
 Light, but *Lux minima*  
*vel opacissima*, I know  
 not whether that conceit  
 may hold; but this I  
 dare say, there was  
 never any soule so  
 wrapt up in darkenes,  
 but some Light of the  
 God-head glanc'd into  
 it. Hast thou eyes? Dost  
 thou not see the Hea-  
 vens, that glorious fa-  
 bricke representing the  
 Deity? nay, not the  
 least herbe but is a  
 Character and impres-  
 sion (saith the Poet;) hast

*Presentem-  
 que refert  
 quolibet  
 herba De-  
 um.*

of  
ma  
ow  
on-  
his  
was  
so  
es,  
the  
nto  
oft  
lea-  
fa-  
the  
the  
s a  
ref-  
et;)  
haft.

haft thou cares? the  
Wind whiffels it, the  
Thunder cries it out,  
the very Bird chirps it,  
Nature hath left light  
enough, though not to  
save, yet to condemne:

*Aquinas* moves a que-  
stion, whether the mi-  
stery of the Trinity  
may bee discerned by  
the Light of Nature?  
he denies it; and truly  
it's a sublime mysterie,  
*without comparison to the earthly,*  
(saith *Nazianzen*) trans-  
cending all humane  
apprehension, it's a su-

C

per-

per-rationall myserie  
 above the spheare of  
 reason; yet though *super*, it is *non prater*; to  
 my thinking, nature  
 by her expressions hath  
 strangely glanc't at it:  
 what doe you thinke  
 of that of *Aristotle*, that  
*Ternarius numerus*, is  
 of all numbers to bee  
 adored? or that of  
*Plato* (in *Epinomide*)  
 as if he were interpre-  
 ting *Moses*: *κοσμον ἑταξι*  
*λόγος ὁ πάντων θεότατος, ὁρατόν*:  
 hee names the second  
 Person by that word,  
 which

which never any Pro-  
phet or Apostle but St.  
*Iohn* did, The word  
which of all things is  
most divine, made and  
ordered this visible  
World: or that of *Trif-*  
*megistus* (in his *Pæman-*  
*der*) λόγός ἦν ὅθεν τῷ θεῷ δημιουργῶν,  
ὁ μόνος γὰρ ᾤν, the word  
was united to the eter-  
nall mind that framed  
all things, for it was  
consubstantiall with  
it: and ( in another  
place) μονὰς μονάδα ἐγέννηται.  
Vnity begat unity, and  
reflected its heate upon

it selfe : doe you not  
thinke, that nature by  
her darke riddles had  
not a little obscure  
glimpse? no (saith *A-*  
*quinas*) nature cannot  
reach to the least con-  
jecturation, *Quia De-*  
*um per creaturas cognos-*  
*cimus*, her knowledge  
is not intuitive, but ab-  
stractive, she takes not  
up the essence of the  
Deity, as the Angels,  
but only the Image and  
species of it, it's true,  
and therefore nature  
gives such a shrewd  
guesse,

guesse, because she sees  
God by the Creature, if  
you observe it, the very  
creature doth point out  
a Trinity, there is never  
a creature, but there is  
a Trinity in it ; Thou  
hast ordered all things  
in weight , measure ,  
number (saith the wise  
Man) in the loadstone  
there is the Essence, or  
the substance of it, and  
the vertue of it, and the  
spirituall operation of  
it, the vertue that flows  
from the Essence, and  
the operatiō that flows

*Spiras enim  
de se spiritū  
inuisibilem,  
virtutem  
motivam  
que movet  
ferream.*

C 3

both

both from the vertue  
and the essence ; in fire  
there is the substance ,  
there is light , flowing  
from that substance ,  
and heat flowing both  
from that substance &  
light ; in the soule there  
is the mind , & the con-  
ception of the mind<sup>i</sup>,  
and love that proceeds  
from both , and unites  
both : doe you not see  
a Glimse by the light  
of nature ? whatsoever  
is excellent in any crea-  
ture , is most excellent  
and eminent in an high  
de-



dégree in the Creator ;  
that's most certaine, the  
creature is nothing else  
but a beame that flows  
from that eternall Sun,  
they descend from the  
father of light , so that  
something of the Tri-  
nity may be spj'd by the  
blear eye of nature; but  
for the divine essence,  
that eie sees it fully.  
That there is a God , it  
is a principal imprinted  
by nature in the darkest  
heart that is ; and that  
God is truth, so far, the  
eye of natute can reach ,

αὐτὸς ὁ  
Σαύραλις  
τὸ το γὰρ  
πῶς ἔστι  
καὶ ἔστι

βραχύσω-  
 θεουτης με-  
 τήχουσι,  
 ἐπὶ πάσῃ ὁρ-  
 μῇ καὶ μικρῇ  
 καὶ μεγάλῃ  
 ἀπράγματος  
 θεὸν αἰεὶ πρὸς  
 καλῶσι.  
*Plat. in  
 Timæo.*

and that truth is eter-  
 nall, so far nature can  
 reach too: for if ever it  
 had a beginning, then  
 this is true, that truth  
 had a beginning, but  
 whatsoever is true  
 now, was true from e-  
 ternity, and whatsoe-  
 ver is true, is seene by  
 reason of truth, and  
 therefore truth was  
 from eternity, and had  
 no beginning: Thus  
 the Light of Nature,  
 the eye of Reason, can  
 reach, and this Light of  
 Nature takes it's rise  
 from

from an higher Light,  
so farre this Light can  
reach too; for if it did  
not flow frō. an higher  
Light, than from it self,  
then *Prius se ipso fuit*,  
it was before it was,  
had a being before it  
was in being: no, if  
there be any light, even  
the very light of na-  
ture) it must flow from  
some other light then  
it selfe, so the text: *In  
thy light we shall see light*,  
and that is the first  
light, the light of Na-  
ture.

¶ 5 2. There

2. There is the light of Grace, a more cleare and Divine Light, this is *Lux reflexa, lucerna ardens*, not like the flash of Lightening, or twinckling of the star in the eye, but a *vivacious, vigorous* heat in the heart, such an heat as infuseth Life into the dead Spirits, and rayseth them from *Psal-maveth* the shadow of Death, this Divine Light was damp't in our first Parents by the cold malignant blast of

of that infernall Spirit the Prince of darknessesse, there was left a glimmering, and twinckling of the light of Nature; and that (God knowes) but a very little, only so much as they saw themselves naked by it, but this pure Light of Grace was quite and cleane put out, there was not the least active degree of heat left. *Homo & se & liberum arbitrium perdidit* (St. Augustine) that is, the ~~28<sup>th</sup>~~ 28<sup>th</sup>, the Power

Power of the Power,  
the Soule of the Soule,  
Grace, that should a-  
ctuate the powers of  
the Soule, is utterly  
lost. Oh, what a cold  
chillishnesse doe they  
derive to us that issued  
from their Loynes?  
*Filij felices si felicitatem  
noverant, at nunc  
miseri, quia necui prius  
quam genui, as Brexellius*  
brings in *Adam*  
speaking; Wee are all  
dead in Sin (saith Saint  
*Paul*) all dead, indeed  
how can we be other-  
wise

wise when there is no  
heat left? Heat it's the  
very life of Light, take  
away heat, Light must  
needes vanish into a  
cold jelly and dampish  
vapour. Yet I know  
there are some Spirits  
that tell us, there are  
some Reliques of Life,  
*Pelagius* the Hereticke  
will not allow of an  
utter extinction by no  
meanes, no there is  
*Magna vis residua*,  
man can by the force  
of Nature, get himselfe  
an heat (if it please him

to bestirre himselfe )  
and such an heat , that  
shall by a multiply'd  
reflex act, turne it selfe  
into the pure flame of  
Grace, no Godamercie  
to any influence of hea-  
ven, but sure the Here-  
ticke, whilest hee goes  
about to light that Ta-  
per for others, hee had  
not so clearly lighted it  
for himselfe : This o-  
pinion (me thinkes) is  
something like to that  
giddy conceipt of *Co-  
pernicus*, that the Hea-  
vens doe not move, no,  
but



but the Earth, that for-  
sooth moves and turns  
round, the heavens they  
stand still, so here,  
what doe the Heavens  
move, and by their  
motions influence life  
and heat? no, but earth,  
man, a lumpe of earth,  
this sets it selfe on mo-  
tion, and by its owne  
circular motion gene-  
rates life and heate in it  
selfe, but can hee so in-  
deed? hee may as well  
tel me, that a dead man  
hath power to raise  
himselſe from death to  
life.

life : as I take it, the eternall life of the soule is many degrees above the corruptible life of the body; and if this be beyond the spheare of nature, the other must needs bee, there is no question: I am sure the divine Oracles of God tell us, that what light is in us, it is by the influence of Heaven, it is *αὐτοφάνη* (saith S. Iames) from above, I am the true light (saith our Saviour) it is Christ that shines in your hearts (saith

(saith Saint Paul) the  
 grace of our Lord Iesus  
 Christ, Grace it is a  
 Heavenly influence, it  
 is a beame that sparkles  
 from the Son of glory,  
*Non nisi per gratiam ve-*  
*nitur ad gratiam* (saith  
 Prosper) so I, there is  
 none can come to light  
 but by light; what can  
 nature influence light?  
 no, *In thy light shall we*  
*see light*: the Greekes  
 call man *φωτ*, but (God  
 knowes) hee is a very  
 weak light. *Plato* saith,  
 wee are all of us *Vm-*  
*bras*

*bras* or shades of some bodies above; and *David* in effect saith as much, man walketh in a vaine shadow, the eie that seeth all things, yet it cannot see it selfe but by reflection in a Glasse or some transparent body; whatsoever we see, it's by reflection; and all light looseth in the reflection, is weaker and less bright, that light wee have it's reflexively by the creature, and the reflexion by the creature, is infinitely

nately lesse bright, than  
the Infinit light that is  
reflext, and that that is  
infinitely lesse than in-  
finite, is infinitely little,  
and that that is infinit-  
ly little bright, is infi-  
nitly dark, and (I pray  
you) how can Light  
arise and spring from  
darknesse? the Soule  
doth influence heat in-  
to the Body, but not  
Light, Life, but not un-  
derstanding, that it  
cannot, for it is *Tabula*  
*rasa*, what Light is in  
it, is convey'd into it, if  
the

*Cui pre  
magnitu-  
dine maxi-  
ma quæq;  
infinitè mi-  
nus sunt  
quàm mini-  
ma.  
Ficinus.*

the eye see it is by Im-  
manation, not by Ema-  
nation (saith the Philo-  
sopher) not by any e-  
radiation of light from  
the eye, but by Irradia-  
tion and Trajection of  
the beames of Light in-  
to the eye, *Non discernit  
spiritus qui est in oculo  
sed in ipso spiritus altior  
operatur Discretionem,*  
(saith *Cusan*) it is not  
the Spirit which is in  
the eye, but a higher  
Spirit that infuseth in-  
to it the vertue of di-  
stinction; for if the eye  
suf-

suddēly passe by an ob-  
ject, though it radiats &  
multiplies many beams  
in the ayre, yet the eye  
takes no distinct view  
or survey of it, because  
the rationall spirit (that  
should assise the ani-  
mall Spirit of the eye,  
is taken up with some  
other employment; nay  
yet, though the eye  
should intensively fixe  
it selfe upon that Ob-  
ject, yet except there  
should be some exte-  
rior light to shew it to  
the eye, the eye sees no-  
thing,

thing, in shades and  
darknes it sees nothing,  
it cannot convey it selfe  
into the eye, except the  
Chariot of Light con-  
vey it, and therefore as  
it is the rationall Spirit  
that infuseth the power  
of distinguishing to  
the spirit of the eye, so  
it is the intellectuall  
spirit, that infuseth that  
power to the rationall,  
and the divine spirit  
that infuseth both to  
the rationall to distin-  
guish, and to the intel-  
lectuall to derive that  
power



power to the rationall:  
*In lumine ejus est omnis  
 cognitio nostra,* (saith he)  
 all our knowledge is in  
 his Light, so that wee  
 are not they that know,  
 but it is rather he which  
 knoweth in us, wee  
 may well cry out, *In  
 thy Light shall wee see  
 Light*, though the eye  
 see by Light, and by  
 vertue of the Animall  
 spirit, *Tamen nec lumen  
 nec spiritum videt*, yet  
 (Lord) what that spi-  
 rit, and Light is, by  
 which wee see, we see  
 not

not, onely this we see  
that what wee see, it is  
by thy Light, and Thee  
the spirit of Light: *In  
thy light, &c.* That's the  
second Light the Light  
of Grace.

3. There is the Light  
of Glorie, and this  
moves in an higher  
sphere than either that  
of Nature or Grace,  
heere our eyes must  
needs dazle at the lu-  
stre, none but Compre-  
henlers, Cherubims,  
none but soules glori-  
fied, glorious lightes,  
and

and Tapers of heaven,  
can see this light : none  
can see God and live, it's  
true ; for hee must first  
be glorified, bee wrapt  
up into *Elias* fiery Cha-  
riot, and bee transfigu-  
red from death to life,  
before he can see that e-  
verliving God : And  
then, none can see God,  
and not live, this vision  
of light immortalizeth,  
it deifieth, swallowes  
up death into life, oh,  
with thee is a fountain  
of life, and *In thy light*  
*shall wee see light, usque*

D

ad,

*Videre per  
speculum est  
potius rem  
non videre,  
quam vi-  
dere.*

*ad aeternum*, he speaks as if the clouds of death vanish for ever, shal never appear to interrupt, we shall see, and never cease seeing; this is that the schoolmen call *Faciatis visio*, not *Ænigmaticall* and *specular*, as here in this life, where we onely see the Image and forme, we see in a glasse (saith Saint Paul) which indeed, is rather not to see, than to see, (saith *Cusan*) but *ὁμοῦς ὁμοῦς*, face to face (saith Saint Paul) wee shall

shall see him as hee is ,  
it's an essentiall vision,  
this must needes bee a  
glorious light; the very  
light of nature, ( by  
which wee see things  
corporall) is a spirituall  
light it selfe, see how it  
spreads it self in all pla-  
ces in a moment? how  
doth it transact infinite  
reflections, from one  
glasse to another, from  
water to the glasse, from  
the glasse to the wall,  
and yet never doth it  
leave any one body  
whence it is reflected,

D 2

and

& how, in every point  
of the ayre, how many  
formes and spirituall I-  
mages of objects doth  
it frame, by which the  
eye may take a view of  
everyone in ev'ry point?  
it must needs be spiritu-  
all, nay, and it is invisi-  
ble too, (saith Cusan)  
*Lux omnium visibilium  
pulchritudinem complicat,  
& excellit*; Light com-  
prehends in it selfe, and  
exceeds the brightnesse  
and beauty of all things  
visible, nor doth it ma-  
nifest it selfe in things

visible to shew it selfe  
visible, but rather invi-  
sible, because the lustre  
of it cannot fully be ta-  
ken up by things visi-  
ble, for he that sees the  
lustre of light, that it is  
invisible in things visi-  
ble, doth most truly see  
it, if the light of nature:  
oh then what a trans-  
cendent Light is that  
light of glory! *Ficinus*  
brake out into an a-  
mazement and admira-  
tion, oh the true light a-  
bove the stars (saith he)  
so true, that truly it can-

not be exprest! oh the  
wonderfully shining  
light, so wonderfull,  
that none can enough  
wonder, *Admirationem  
ipsam mirificè superat, hîc  
in ipso immenso lumine  
luminum; lumina idea-  
rum cuncta conspiciamus;*  
Here in that immense  
light of lightes, we see  
all the lightes of the  
Ideas, here life is no-  
thing else but truth,  
brightnesse, joy, w<sup>ch</sup> are  
no otherwise the sha-  
dowes of those Super-  
cœlestial, than these ter-  
rene



rene here, of the caelesti-  
all: it is a glorious light,  
such light that eye hath  
not seen (saith *S. Paul* that  
was wrapt up to it) in-  
deed it is impossible  
that it should (saith *Cu-  
san*) for the eye here on  
earth is not in it's pro-  
per place, if that be out  
of its center, ther can be  
no vision, the eye must  
be *In cælo intelligibili*, in  
the intelligible heaven,  
(that is in God) if it wil  
see that Light which is  
God. We see here heavē  
under this gross aire no

D 4 other-

otherwise than the fish under the sea, they doe not see heaven it selfe in the bottom but the water, not the pure lights of the heavens, *Sed exiguas imagines quasdam*, but only certain slender shapes of them; do you not perceive by this a little glympse of this Light? this is the Light that glorifies the other lights, and gives a lustre to them, and if ever you wil see this light, it must be by cœlestial conveyance; God is the fountaine,

tain, *In thy Light*, (saith *David*) so *St. Iohn*, not the Sun & Moon shines there, but the Glory of God, it must needs bee by the *Elevation* of that glorious Sun (saith *Aquinas*) for it transcends the sphere of nature, and therefore there must needs bee some higher power; *Quæ elevat intellectum in tantam sublimitatem*, which may elevate the intellect to so great an height to see the Divine essence; the resplendencie of the

Revel. 21.

Δόξα Θεού

*Nimis  
splendore  
caligant de-  
biles oculi.*

Divine essence doth so  
dazle the eie of humane  
apprehension, that it is  
not able to behold it  
except it bee rais'd and  
strenghtned by the light  
of glory, which light is  
*mediū sub quo, non in quo,*  
as a perfective mead, not  
representative; *nam per  
similitudinem non viden-  
tur,* he that saith, he seeth  
the Divine essence re-  
presentatively, hee sees  
it not, for nothing finite  
can represent that es-  
sence infinite, no, but *In  
thy light of glory, shall we  
see*

*see light*, (that is) the di-  
vine essence, which is  
essentially light. So *Michael Aygrianus* upon the  
Text; and so you have  
the second *Quere* what  
lightes flow from this  
light?

3. What eradiations  
doe flow to us from  
these Lights? and they  
as the Lights are three.

1. *Eradiatio mysterij*, an  
eradiation of the my-  
sterie of the glorious  
Trinity; *In thy light*,  
what's that? *Apud te*  
(*omnipotens Pater*) qui  
fons

*fons es vite, in lumine tuo  
(filio) videbimus lumen  
spiritus sancti; so S. Am-  
brose, with thee (omni-  
potēt father (which art  
the Fountaine of light;  
in thy light ( the Son )  
shall we see the light of  
the holy spirit, ex lumi-  
ne tuo, &c. by thy light  
(which art light) in the  
holy spirit ( which also  
is light ) shall wee see  
light that is the Son, so  
Nazianzen; there is no-  
thing so clearly & fully  
represents the Trinity,  
as light, from the influ-  
entiall*

ential nature of the sun;  
(saith *Dionysius*) doth  
sparkle a light, intimate  
and equal to the nature  
influencing, or genera-  
ting, that flowes out  
from the center to the  
superficies; and by the  
same equality there is  
an heating lustre refle-  
cting it selfe from the  
superficies to the center  
again; which heat pro-  
ceeds both from the na-  
ture of the Sun, and it's  
light; doe you not see a  
glimpse of the Trinity?  
God the father, what is  
hee

*Splendor ca-  
lesfactorias  
ex natura  
lucis; pro-  
fectus.*

he but the Sun? he is *Pa-  
ter luminum*, the father  
of lights, he is *πηγὴ θεότητος*,  
the originall divinity,  
and therefore call'd the  
father of lights: God  
the Son what is he? *ἀπὸ  
ρήα ἀλκεινῆς*, a pure influ-  
ence that flowes from  
the glory of the almigh-  
ty (saith *Salomon*) he is  
*ἀπὸ γὰρ αἶμα*, the lustre and  
brightnes of the father  
(saith *S. Paul*) *Hebr. 13.*  
God the Holy Ghost,  
what is he? a pure heat  
reflext from both, so  
saith the Son of light  
him-

*ἀπὸ γὰρ  
μα φωτός  
αὐτοῦ.*  
*Wisdom. 7.*  
*25, 26.*



himself, the holy Ghost  
shall baptize you with  
fire: you see here are  
three lights, & yet ther  
is but one light, three  
existential, and but one  
essentiall, a plurality of  
existences, unity of es-  
sence, there is *διακρίσις καὶ  
ἕνωσις*, (saith *Dionysius*)  
ther is both a distincti-  
on and union: a distin-  
ction; if you walke in  
an hall, all glittering and  
spangling gloriously  
with three tapers, you  
shall see three shades  
resulting, and let one of  
the

the tapers bee taken away, it's owne proper light wil follow it, nor doth it carry any of the other lights with it, nor doth it leave any of it's own with the other, why? *מִן הַנֵּרוֹת הַשְּׁלֹשָׁה הַזֵּה הַדִּינָר*, because it reserves to it self it's own distinctive proprietie ; and yet there is an exact union of them all to all; those three severall Lights yeeld only one individuall light; nor can any separat the light of one from the other, nor discern

cern one without the o-  
ther; so in this high  
mysterie of the trinity:  
there is an exact distin-  
ction: a variation in re-  
spect of Hypostaticall  
proprieties; the Father is  
Light, but from none,  
that's his propriety; the  
son is light, not frō none  
but from the Father,  
that's his propriety;  
the holy Ghost is light,  
not from the Father on-  
ly, nor frō the Son only,  
but proceeding equally  
from both, that's his  
propriety: every light  
here

here hath it's severall  
 proprietie, and yet here  
 is an exact union, not  
 three lights, but one es-  
 sentiall light, God is  
 τριλαμπής a triple light  
 (saith Gregory the Di-  
 vine) there is such an  
 exact union that one  
 cannot bee discerned  
 without the other; so  
 the light in my text  
 speaks, he that sees me,  
 sees the father also,  
 that's the first eradia-  
 tion. *Mysterij.*

2. Here is *Eradiatio*  
*Gaudij*, the cleare hope  
 of

of our joyull resurrection sparkling from this light; we shall see light, though we lie in trencht in the dampish Caverns of the earth, in the shadow of death; yet the day will come, which shall reduce us to light againe. (*Seneca* could say) and it is no lesse then what the Prophet saies here; we shall see light; doe not you see (saith *Chrysologus*) how suddenly the presence of the Sunne revives the creatures

*Erit dies  
qui nos ite-  
rui in lu-  
cem reponet.*

In nobis di-  
vina virtus  
solis lasce-  
scit, propter  
quas solos u-  
niversa des-  
operata est  
majestas.

ὁ ὅτι ἡμᾶς  
ἐν τῷ ἄλλῳ  
πάλιν ἐξ ἑαυτοῦ  
ἢ καὶ ἄλλῳ  
αἶν.

tures, which in it's ab-  
sence seemed as dead?  
how the seeds buried  
in the furrowes, by  
vertue of the Sunnes  
heat return from death  
to life? and doe you  
thinke (saith hee) that  
the divine vertue of  
the sun hath no power  
on us, for whom only  
that glorious majestie  
hath made all things;  
if it please you, take  
the soule, as *lux reful-*  
*gens*, as shining light  
(as *Ficinus* calls it) and  
the body as a shadow  
of

of that light ( as *Plato*  
wil have it ) yet both  
that light, & the shad-  
dow of that light, there  
is a resultance of our  
joyful resurrectiō from  
them both; the beames  
of the Sun are not dar-  
ted frō one point of the  
sun (but the whole Cir-  
cumference) for a while  
they concentricat, and  
contract themselves in  
a little corner, but anon  
transversively do result  
and salley out, & sprea-  
ding themselves by de-  
grees, recover their for-  
mer

mer Circumferentiall  
majestie & largenesse ;  
& so the soule flowing  
from that eternall ma-  
jestic (that incircles the  
whole world ) is dar-  
ted into the body, as it  
were a little center, and  
thereby it's multiplied  
rayes doth worke and  
heate it for a while; but  
at last it results back, &  
returnes to it's former  
amplitude it had be-  
fore it's trajection ; the  
wise man in effect  
speaks as much; the spi-  
rit returnes to God that  
gave



gave it : nay, & not only the soule, but the body too, so far this light will enlighten us : the body, that's the shadow of the soule, & all shadowes (unlesse the light be too weak) do end in the light whēce they begun; as they begin in light, so they period and terminate in that light; doe yee not perceive now a joyfull revolution into light? so old *Iob*, I shall see my Redeemer with these very eyes, though for  
a while

*Non potest  
esse obscurus  
qui infinite  
lucet in eo,  
in quo infi-  
nite lucant  
omnia.*

a while they be closed  
up in darkenesse; yet at  
last shall see light : nay,  
every part of the body  
shall bee turned into  
light; Hee shall make  
our vile bodies like to  
his glorious body (saith  
*S. Paul*) there is no que-  
stion, but his body is  
glorified throughout,  
there cannot bee the  
least shade of darkenes,  
for hee is the Sonne of  
righteousnesse, and so  
shall all the just (saith  
hee himselve) they shall  
shine as the Sun, every  
glo-

glorified Saint shall be  
*totus oculus & totus undi-*  
*que parvius* (saith *Faci-*  
*nus*) so S. Iohn describes  
the holy beasts (in the  
*Revelation*) they had  
eyes within, and eyes  
without, full of eyes; all  
the glorified Saints by  
the reflection, not only  
of their minde, but of  
their ocular body upon  
one another, shall in a  
moment understand  
one another, by that  
mutuall reciprocation  
of their beames; every  
one shall shine in every  
one, E one,

*Singuli mu-*  
*tuo radio-*  
*rum luce*  
*in seculis*  
*coruscabunt*

one; the glorified bo-  
 dy shall bee as transpa-  
 rent as glasse; (saith  
 Gregory) *et gloria ani-  
 mae radundabit in corpore*  
 (saith Aquinas) the glo-  
 ry of the soule shall  
 transuse it selfe, and re-  
 dound to the body:  
 Saint Paul in effect  
 speakes as much; it is  
 sowne a naturall bo-  
 dy, it riseth *et resurget*  
*in gloria* a spirituall body;  
 a strange phrase, as if,  
 as the spirit heere is  
 swallowed up of the  
 body, so the body there  
 shall

shall be swallowed up  
of the spirit; in a word,  
both soule and body  
shall bee turned into  
light; *In thy Light*, he  
doth not say, by thy  
Light, but *In*, as if  
there were an absorpti-  
on of all into Light,  
an high expression,  
Hope is turned into  
Fruition, Love into  
Vnion, Faith into Vi-  
sion; *videbimus*, wee  
shall see, even face to  
face, we shall be Com-  
prehensors, wee shall  
know as wee shall bee

knowne (saith Saint Paul) nay yet higher, *visores*, there shall bee not onely a Comprehension, but a pure Intuition and vision of that Light; this simple vision of the mind excels that of Comprehension, (saith *Cusan*) Comprehensive vision *Visu supra capacitatem videt*, it sees onely this by it's seeing, it cannot reach to what it sees: as a Child sees a great stone greater than his strength can

can carrie, but that  
 simple Vision doth e-  
 levate it selfe from the  
 comprehensive, to see  
 that which in it selfe is  
 incomprehensible: as  
 the mind seeing that  
 one thing is greater  
 than an other, it raiseth  
 it selfe to see that, than  
 which nothing is grea-  
 ter, *Et hoc majus est omni*  
*comprehensibili* (saith  
 hee:) nay, yet higher,  
 not onely *Visores*, but  
*Gavisores*, and that is  
 the highest degree of  
 Glory; and therefore

not onely shall we see,  
but *In thy light*, what's  
that? *in Gaudio tuo*, in  
thy joy; there is no  
Ioy without Light, and  
there is no Light with-  
out Ioy? Ioy, that's the  
Light of Light; and  
this, as vision tran-  
scends comprehension,  
so this transcends visi-  
on; Ioy; it is the end of  
vision, it's that that  
makes the vision beati-  
ficall; vision, that termi-  
nates comprehension;  
and joy, that terminates  
both Comprehension  
and



and Vision; wee doe  
not seeke to rejoyce  
that wee may see, but  
to see that wee may re-  
joyce; the vertue of  
bare vision onely con-  
sists in distinguishing;  
it sees this is not that,  
that's the farthest that  
reaches; but the vertue  
of love in union, that  
Amatorious Ioy unites  
to that glorious Light,  
and transformes the  
soule loving and rejoy-  
cing, into that object of  
Love and Ioy; in see-  
ing God there is a con-

traction of that incomprehensible Light, we contract that immensity within the narrow compasse of our eye ; but in joying and loving, wee dilate and enlarge our selves to the latitude of that divine goodnesse wee love; by vision, we doe as it were take up God into us; but by Ioy, God takes us into himselfe : that vision that sees God, cannot be infinite, for it is onely received proportionably to the  
eye

eye receiving; & therefore, as the soule, so the vision of the soule, is finite, and the soule by a finite vision cannot enjoy Ioy infinite: the fruition of God doth not consist in that, that God shewes himselfe to the mind; no, that is rather the act of God, then of us, but therein, that the mind reflects it selfe upon God; and what is that reflection, but Ioy? oh, *In thy light shall wee see light:* what's that? nothing

E. 5,      else

else but Ioy ; reflecting  
it selfe upon God seene  
by us ; and that reflects  
to us againe from that  
seeing of God : light in  
the mind , it's nothing  
else , but *veritas gau-*  
*dens, gaudiumque verum,*  
(saith *Ficinus*) Truth re-  
joycing, and true Ioy ;  
oh the infinite Ioy that  
the Saints glorified shal  
enjoy ! what soule is  
not ravished with Ioy,  
that sees a Fountaine of  
life in it selfe? how can  
the spirit but rejoyce  
infinitely, which sees  
in

in it selfe a Fountaine  
of Ioy inexhaustible ?  
Light and Ioy are coin-  
cidentall ; Light it is  
nothing else but the  
smile of Heaven arising  
from the joy of the ce-  
lestiall spirits : see how  
the heavenly orbes at  
the admirable light of  
the glorious stars , by  
their motion exult and  
triumph in a certaine  
excesse of Ioy, that they  
cannot stand still, but  
dance their rounds con-  
tinually : and so if you  
observe it, in man, whē  
his

his spirits are ravished with joy, how doth his countenance shine, and his eyes, like the Heavens; make a circular motion? Imagine what joy shall fill us, when Light shall fill up every part; eyes, tongues, cares, hearts, affections, soules; they shall all bee as so many pure Glasses, wherein the beauteous Light of joy shines continually; what joy, when wee shall all sparkle like so many stars, the Sunne of

shed  
doth  
nine,  
e the  
a cir-  
Ima-  
all fill  
shall  
eyes,  
earts,  
they  
many  
erein  
ght of  
ually;  
wee  
like so  
Sunne  
of

of glory in the midst,  
when so many thou-  
sand Saints and Angels  
glorified, shall sit round;  
and there shall bee a  
reflection of each joy  
upon each one; every  
joy is everies joy, al the  
joy that they united-  
ly enjoy, shall bee my  
joy severally; I shall  
rejoyce in their Light  
as my owne? alas, here  
joy ends in sorrow,  
there the end of joy is  
joy; there is no vicissi-  
tude or intermixture of  
sorrow, because that  
Joy

Ioy is continually renewed by the Son of Light: as in the Heavens there is no darknesse, because the Sun, the cause of Light, is alwayes moving in them; so in that Heavenly Ioy, shall there never appeare the least cloud of sorrow, because God the fountain of Ioy, is alwayes shining there: and therefore well might the Prophet crie out, there shall spring up Light to the Righteous, there shall



shall indeed, and everlasting Ioy shall be upon their heads (saith the Prophet *Esay*) and there is as much implied in this expression (*wee shall see*) it is indefinitely, this Light of Ioy it is without period for ever; and sure blessed are those eyes that shal see this Light, and eternally miserable those, that shall come short of this Light; the Light of the wicked shall bee put out (saith *Iob*) and it shall

οὐκ ἐσθλόν  
ἐξώτερον.

shall bee so put out ,  
that it shall never bee  
lighted againe : so  
Christ himselfe , The  
Children of the King-  
dome shall be cast into  
utter darkenesse , utter  
darkenesse , a place so  
darke , that the very  
fire shall bee darke ;  
otherwise , if the fire  
had the least light (saith  
Gregory ) they were  
not cast into utter dark-  
nesse: therefore are the  
Devils said to bee  
chain'd in everlasting  
darkenes, because they  
shall

shall never see the least  
glimpse of the light of  
glory; the light, that's  
cleane taken away, on-  
ly the heate, that re-  
maines; the fire never  
goes out: the voice of  
the Lord divideth the  
flames of fire (saith Da-  
uid) upon which Saint  
Basil thus, *Virtute dei  
separabitur claritas ignis  
ab eius virtute adustiva*,  
by the power of God,  
the light of the fire  
shall be separated from  
it's adustive power;  
so that the Light  
shall

shall turne to the Ioy  
of the blessed, and the  
burning heate to the  
torment of the dam-  
ned: or (as *Ficinus*) the  
light of the Sunne  
(though in the open  
aire it doth delight) yet  
let it bee gathered into  
some narrow place,  
with its united force  
doth turne all into  
flames, as you see in  
burning glasses: so that  
divine Sun doth sweet-  
ly refresh the pure eies  
of the Saints; but the  
foule sore eyes of the  
wicked

wicked doth misera-  
bly scorch and con-  
found, *Et conscientiam*  
*incendio vexabit*, and  
shall torment their  
consciences with bur-  
ning heate: alas what  
a wretched estate is  
that of theirs, that are  
eternally separated frō  
the Lord of life, from  
Light it selfe? what  
darkenes must invade  
them, that stand at such  
a distance from Light?  
if they have any Light,  
it's onely *Quantum suf-*  
*ficit ad videndum illa quæ*  
*ani-*

*animam torquere possunt,*  
(saith *Aquinas*) only so  
much as may let them  
see those things that  
torment the soule: but  
here is our comfort,  
that breathe after this  
light, *nos videbimus*, we  
shall see it, and there-  
fore let us comfort our  
selys with these things;  
that's the second Era-  
diation, *Gaudij*.

3. Here is an Eradi-  
ation that may enligh-  
ten our eyes, how these  
Lights may bee con-  
veyed into us: there  
are

are two speciall graces  
of Light , Faith and  
Love ; Faith opens the  
windowes to receive  
light , Love opens the  
fountaine to influence  
light, *Aperit se forma, ut  
formam amati in se reci-  
piat* (saith *Cusan*) it sub-  
limates the soule , and  
purifies , and capaciats  
it, that it may receive  
the forme of what it  
loves ; Faith raiseth the  
soule to Heaven , the  
spheare of Light ; and  
Love brings downe  
light to the soule , it u-  
nites

nites light to it, there is  
no such sagacious and  
piercing eye; as the eye  
of Faith, it is *aquila in  
nubibus*, it mounts and  
soares aloft; and like a  
quicke sighted Eagle,  
gazeth on the Sonne of  
glory: Faith sees all  
things (saith S. Paul)  
it must needs be so, for  
*videt omnia videntem*,  
it sees him that sees all  
things: nay, it sees  
all things through all  
things; there is no  
cloud so dismall, but  
faith can discern the  
Son



Son of glory through  
 it, it sees the glorious  
 light of heaven through  
 the darkeſt Dungeon;  
 like a diamond, it ſpar-  
 kles in the darke, it ſees  
 the land of the Living  
 through the ſhadow  
 of death, life in death,  
 Heaven in Hell, in the  
 moſt helliſh temptati-  
 on the ſweet joyes of  
 heaven, ther is nothing  
 opens the eye as faith:  
 S. Stephen ſees the Hea-  
 vens opened, when his  
 eyes were even cloſing,  
 and nothing ſhuts the  
 eye

eye as infidelity ; who shall roll away the stone for us ? *Chrysológus* puts the question, *an ab ostio monumenti, an cordis ?* Women (saith hee ) what doe you meane, from the stony monument, or from your stony heart ? *Obseratum est pectus, oculi sunt clausi*, alas your heart is lockt up, your eyes are shut, & therefore you doe not see the glory of the Sepulchre opened ; if you will have your eyes

eyes opened, goe poure  
 in oyle, not into the  
 Lords body, *Sed lucer-*  
*niscordis vesteri*, but in-  
 to the lampe of your  
 heart, *Vt luce fidei pateat*,  
 that that which is shut  
 up by the obscuritie of  
 infidelitie, may be ope-  
 ned by the light of  
 faith; that's the way to  
 open the eye indeed:  
 faith, that opens the  
 eyes for the conveiance  
 of light, and love, that  
 exinanites and empties  
 the soule of all fogs  
 and mists, that may in-  
 F tercept

tercept the beames of  
Light from shining  
bright; the fiery Sера-  
phicall flame of love  
dispels all darkenesse;  
what Symphonie be-  
tweene Light and  
Darkenesse (saith Saint  
*Paul?*) no, the love of  
Light cannot brooke  
with the least shade  
of Darkenesse, and if  
it cannot dispell it with  
her fiery prayers, it  
will with her christall  
teares; there is no que-  
stion, if ever we looke  
to enjoy that Light of  
Glory

Glory, wee must cast  
away the workes of  
Darkenesse ; Darke-  
nesse cannot compre-  
hend it ; none but  
pure eyes are compre-  
hensive: blessed are the  
pure , for they shall  
see God. *Intus existens*  
*prohibet alienum* (saith  
the Philosopher ) if  
the eye will see any  
Light ; it must bee  
cleare of all colours ;  
otherwise no colour  
can bee conveyed into  
it : and (saith Cusan)  
when the Sunne irra-  
diates

*Impossibile.*  
*est animam*  
*sanguine &*  
*adipe suffo-*  
*catam co-*  
*lesce aliquid*  
*cogitare.*  
Galen.

diates the eye to see colours, if it would see the Light of the Sunne, what doth it? it withdrawes it selfe from all colours: so the Soule, if it will clearely see God, it sequesters it selfe from all other things, and revolves onely upon that first Light: and therefore away with that love of Darknesse, away with the Love of this base Earth: if the Soule loves any thing besides

sides God , it loves  
without Love ; for  
God is Love , and  
there is nothing ca-  
pable of that Love ,  
but pure Love : every  
thing the more Light  
it hath , the more  
noble it is , as Chri-  
stall, Diamonds ; and  
Light, doth not com-  
municate it selfe but  
to such pure Cæle-  
stiall transparent Bo-  
dies : no terrene affe-  
ction is receptive of  
that Celestiall Light ;  
the Earth doth not  
F 3; shine.

shine: nay, you see,  
that the mixture with  
the Earth makes the  
Light from Heaven  
Darke, and it turnes  
Light into colour: if  
you observe it, the  
Moone, that is of a  
terrene misty comple-  
ction, doth not re-  
ceive the beames of the  
Sunne in it's interior  
parts; therefore there  
it remaines Darkish,  
onely in the Superfi-  
cies (which lookes and  
turnes to the Sunne)  
it is enlightened: nay,  
the



the very Soule ; see  
how the base lumpish  
Body ( where the  
Earth so much predo-  
minates ) doth eclipse  
it : nay , it makes it of  
a pure intelligence ,  
an ignoble sense ; the  
earthly Soule rejects  
the Beames of Light ;  
there is no reflection ,  
but a refraction ; how  
doth it confuse and  
dash the direct Beames  
of Light , into oblique  
Angles ? Light hath  
no energy and force  
upon it , though it  
F 4. beats

beats never so forcibly.  
I can say no more,  
onely sure the Foun-  
taine of Light doth not  
poure out it's Light,  
that wee should like  
Moles, bee tampering  
in the Earth, or that  
wee should love, or  
doe the workes of  
Darkenesse. But I'll  
close up all with Saint  
Pauls advice: If you  
desire to bee Inheritors  
of this Light, cast away  
the Workes of Darke-  
nesse, and walke as Chil-  
dren of the Light: so  
shall

shall you bee comforted  
in the Light of a good  
Conscience here, and sa-  
tisfied with the light of  
Glory in the World  
to come.

τῷ φωτὶ τοῦ κόσμου.

FINIS.

Rachel

John Luck